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TEMPERANCE DEPARTMENT.

THE TWO GLASSES.

There set two glasses to the brim filled,
 On a rich man's table, rim to rim;
 One was ruddy and red as blood,
 And one was clear as the crystal flood.
 Said the glass of wine to its pale brother :
 " Let us tell the tale of the past to each other.
 I can tell of the banquet, and revel and mirth ;
 And the proudest and grandest souls on earth
 Fell under my touch, as though struck by blight,
 Where I was King, for I ruled in might.
 From the heads of kings I have torn the crown,
 From the heights of fame I have hurled men down ;
 I have blasted many an honored name ;
 I have taken virtue and given shame :
 I have tempted the youth a sip, a taste,
 That has made his future a barren waste.
 For greater than king am I,
 Or than any army beneath the sky ;
 I have made the arm of the driver fail,
 And sent the train from the iron rail ;
 I have made good ships go down at sea,
 And the shrieks of the lost were sweet to me,
 For they said, ' Behold, how great are ye,
 Fame, strength, wealth, genius, before you fall,
 For your might and power are over all.'"
 Ho ! no ! pale brother," laughed the wine,
 " Can you boast of deeds as great as mine ? "
 Said the water-glass : " I cannot boast
 Of a king dethroned, or a murdered host,
 But I can tell you of a heart once sad,
 By my crystal drops made light and glad ;
 Of thirsts I've quenched, of brows I've laved ;
 Of hands I have cooled, and souls I have saved ;
 I have leaped through the valley, dashed down the mountain,
 Flown in the river, and played in the fountain ;
 Slept in the sunshine, and dropped from the sky,
 And everywhere gladdened the landscape and eye ;
 I have eased the hot forehead of fever and pain ;
 I have made the parched meadows grow fertile with grain ;
 I can tell of the powerful wheel of the mill,
 That ground out the flour and turned at my will ;
 I can tell of manhood debased by you,
 That I lifted up and crowned anew.
 I cheer, I help, I strengthen and aid ;
 I gladden the heart of man and maid ;
 I set the wine-bound captive free,
 And all are better from knowing me."
 These are the tales they told each other—
 The glass of wine and paler brother—
 As they set together, filled to the brim,
 On the rich man's table, rim to rim.

DISCOURSE ON TEMPERANCE.

REV. S. GOODENOUGH.

We regret that the space at our disposal in the last *ADVOCATE* did not allow the publication, at that time, of the entire sermon on " Reform Topics," preached at Oakland, Cal., Sept. 27, 1890, by Rev. S. Goodenough. At the risk of mutilation, we continue our extracts from that admirable discourse. The former excerpts were on the subject of Peace ; these are on Ignorance and Intemperance. We need not say that by publishing, we do not endorse all the preacher's positions.—*Ed.*

I have spoken of intemperance as the foe of man and

the foe of the nation ; the ally of ignorance, and of all that is wicked and degrading ; the moving cause of immeasurable crime, the remorseless front of treason more insidious and more awful than was ever else devised to corrupt its citizens and overthrow a nation.

But, furthermore, it is

THE ENEMY OF THE CHURCH.

It is ten thousand times worse than Judas, for it would betray all the spiritual descendants of Christ to a death more ignominious and horrible than that of the cross. The Church, therefore, should sternly antagonize this destroying monster. The Church prospers in light and purity ; it can make no terms with darkness and sin. The Church stands for the welfare of man ; it must, therefore, relentlessly destroy whatever is inimical to human good. It must fight against ignorance and intemperance, the most degrading foes of man, and stand for sobriety and intelligence which foster the noblest development of man and buttress the nation's safety. Hence it has been often affirmed that the Church should resolutely and systematically oppose intemperance and antagonize the saloon ; that if it were to do so it could speedily win a decisive victory for temperance—vanquish utterly all the forces of intemperance. I endorse that affirmation. I accept that proposition as reasonable. It is not an exaggerated estimate of the power of the Church to claim that within ten years it could revolutionize public sentiment upon the question of temperance and secure the enactment and effectual enforcement of absolutely prohibitory legislation in the State of California—confessedly the most difficult ground in the Union. Observe that I say, the Church can do this—not a church—not one sect or denomination, but the combined Christian sentiment of our Commonwealth. I said a little while ago that no internal issue is likely to embroil our immediate future, and so I believe. Nevertheless there are elements of

DANGER WITHIN.

One of the chief of these is the large percentage of illiterate persons who are endowed with the right of suffrage. Our Government and our institutions can only be endangered by ignorance and vice. Intelligence and virtue unfailingly approve and support the system of government which we have elaborated. Our future is safe in the hands of intelligence and virtue.

Here is the perplexing problem of to-day. It is confined to no section of our country. The South has its race problem, so called, which is not a *race* problem at all ; and the North has its foreign immigration problem which is scarcely less serious. It is observable that the immigrant does not go South ; less than two and a half per cent. of foreign immigration goes south of Mason and Dixon's line. Practically they all remain with us in the North and we speedily endow them with the right of suffrage. The most of them are illiterate, and such as are not are educated by European methods into European ideas. They are not in touch with American sentiment and can only imperfectly comprehend the American situation. To rid them of their old world narrowness and prejudices will require as long a period as it does to rear a new-born infant to his majority. Yet we entrust such men with the ballot and a lot of native American ignoramuses also, and I affirm that it is dangerous, *exceedingly* dangerous !

I propose a law that should provide that on and after some given date, say January 1, 1900, only the men and the *women* of a certain standard of intelligence, *native* born or *twenty-one years* resident in the United States, should be allowed to vote. That would not directly disfranchise anybody. It would simply permit the *lazy* ignorant to disfranchise themselves. If with five or ten years' notice a man did not qualify himself according to the requirements of the statute, he ought to have neither part nor lot in shaping the affairs of government. Only intelligence can govern wisely and well.

From such a law I should have great hope. It would guarantee to every one the right of suffrage who was worthy of it, and remove the motive to resort to the shotgun, or methods of violence and intimidation. With the rights of such men it would not be safe to interfere, whatever their color. Moreover, it could give our nation the best and only effectual defence it can have,—the defence of intelligent and patriotic manhood and *womanhood*. Once the question was asked, "Where are the *walls* of Sparta?" Proudly came the answer, "Its people; and every man a battlement!" With the proper adaptation, that is true in America to-day. Every man who knows why he votes, for what he votes, and the meaning of the institutions and offices to which his vote relates is a battlement against encroachments on our rights and liberties. Observe that I put woman on entire equality with man in this duty and privilege of citizenship. The State owes its children an education and must require its children to be educated. The State must be absolutely intolerant of ignorance. With such citizenship its defence will be absolutely impregnable. Otherwise it has no defence, though its navies and armaments were on the most gigantic scale. We are only assailable from within.

Another of the works of darkness or intemperance that we must put off is

SIN,

the corruptions and degradations of impurity. Another form of the armor of light or temperance that we must put on is

RIGHTEOUSNESS,

the beautiful garments of holiness, the uplifting and ennobling influences of purity and virtue. This done our nation's defence will be rendered invincible, the battlements of our national integrity unassailable.

On the one hand our greatest foe is intemperance, as we ordinarily use the word, the vice that is closely allied to all other vices, the mother sin that spawns interminable abominations. The sin of to-day, with all its degrading influences, is fostered and stimulated by intoxicants. The wolves of wickedness have their lairs in the saloon. Alcoholics do not strengthen virtue and promote purity; they are corrupt and degrade inevitably. I do not pause to buttress these statements with facts and arguments, for no one dares to deny them; they are indisputable. Premeditated crime, deliberate sin, almost invariably fortifies itself with strong drink before the fell blow is struck or act committed. Unpremeditated wickedness is equally the prompting of brains heated and passions excited by alcohol. Not one-tenth of the sin that degrades humanity and curses man would be committed by absolute sobriety. Sobriety is calm, cool, thoughtful, considerate, conscientious. Sobriety is comparatively virtuous and pure. We should think that the

millennium had come if there was no alcohol in the land—no saloon with its open door of damnation; if no man could or would "put an enemy in his mouth to steal away his brains." It *would* be the millennium! MEN MAY CO-OPERATE to hasten the coming of such an era.

Let us have a combination of the churches of California—a great invincible temperance army. This is entirely practicable at our present stage of progress. Denominational prejudices and sectarian jealousies are rapidly disappearing. (Farewell to them and no tears!) While each may well continue to do its special church work in its own way there should be no difficulty in effecting a combination of effort for the promotion of great general purposes that concern the public welfare—the accomplishment of reforms in which all churches are equally interested, and which no church can accomplish alone. The time is ripe for such action.

How will this plan do? Let a convention be called of the pastors of all the churches in California with one lay representative from each to devise and mature a plan by which the entire energy of the Christian sentiment of the Commonwealth can be concentrated and brought to bear directly, systematically and continuously upon the temperance situation. It is scarcely supposable that such a convention would fail of elaborating a plan that the great Christian body would approve and cordially adopt. It would command the instant and hearty support of 200,000 of the most intelligent and earnest men and women in the State. That would prove to be an irresistible power. It could rapidly create the public sentiment that we must have before we can take the temperance question effectually in hand and provide and enforce the requisite legislation. Once the Church is in earnest, we shall command the sympathy and support, at least of the respectable and really influential press, with all its vast power. A decisive victory could be won in a few years. Such a movement would bear *prima facie* evidences of success, and we are told that "nothing succeeds like success." Multitudes of people are waiting only for a plan that *can* succeed and they will be instantly with it. A response would come up from every town and hamlet of the State that would make the saloon power tremble and win half the battle before a blow was struck.

This will be the grandest possible way of putting on the "armor of light." This is a work to which Christians can put their hands and turn not back. This will afford assurance of lasting peace, guarantee our nation's safety, and uplift manhood and womanhood to a divine plane.

BARON HIRSCH'S CHARITIES.

Baron Hirsch has added \$12,000,000 to the previous sums devoted to the relief of the Jews in the Austrian Empire. He now places some \$2,500,000 in the hands of J. Seligman and others in New York, the income of which is for the relief of the Russian and other poor Israelites who immigrate to America from Russia in consequence of persecution. The question how these myriads of poverty-stricken aliens can be assimilated to our institutions is hard to answer. But any relief afforded by friends abroad to the poverty, illiteracy and immorality of immigrants is gratefully welcome.

—John Dillon, of Ireland, M. P., writes Alfred H. Love, "I need hardly tell you here how much I value the sympathy and assistance of your (Peace) Association."